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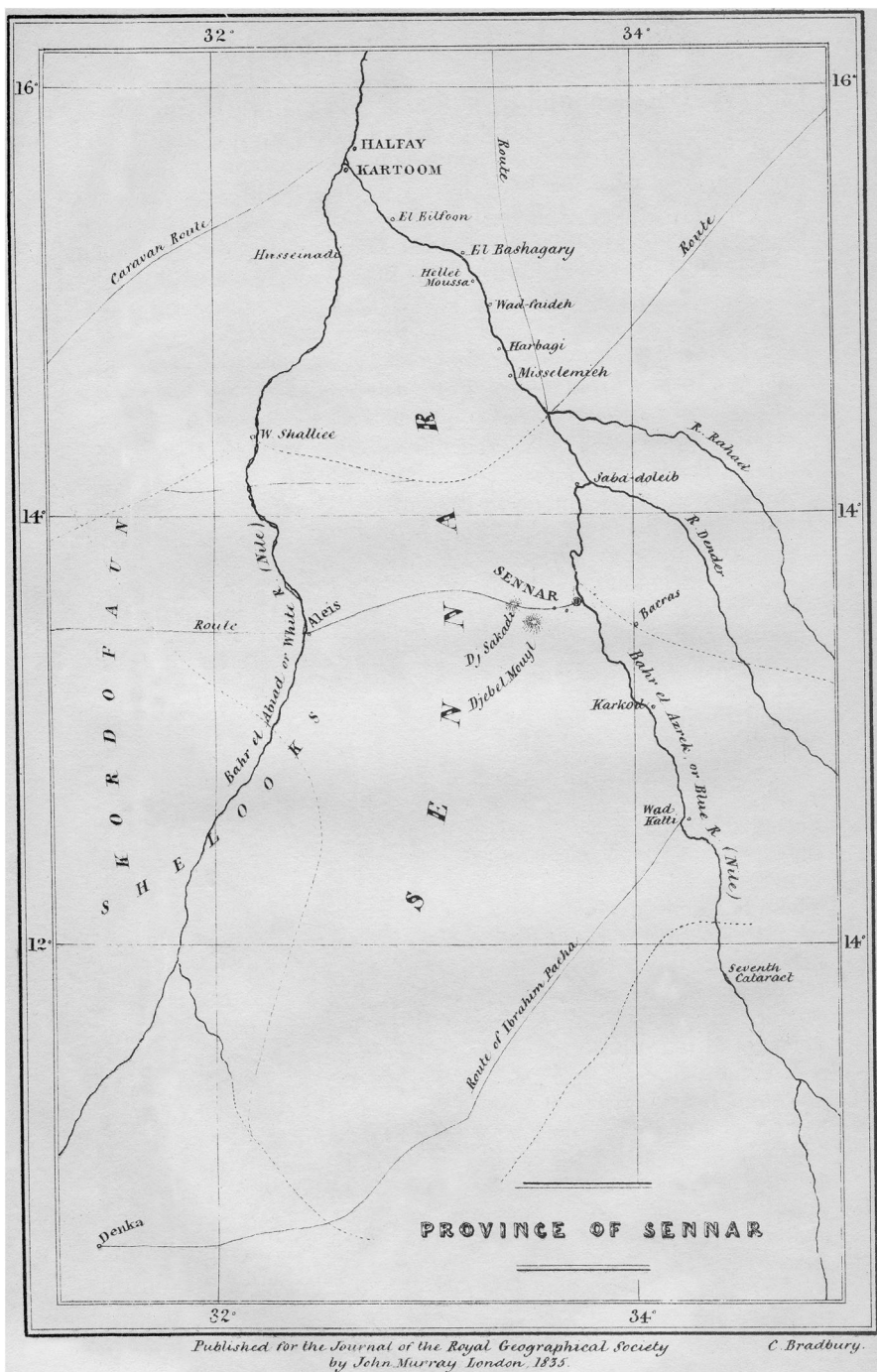
called the Dogs are weathered. Should the contrary be attempted, a strong southern tide is apt to set the vessel towards the Round Rock or Broken Jerusalem, and some efforts would be necessary to make good what has been lost. Vessels beating to windward outside of St. John's, when there is a southern tide, should keep the land aboard as much as possible: it is, however, different when the tide runs to the northward, when they ought to stand out.

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II.—*Extracts from private Memoranda kept by Lord Prudhoe on a Journey from Cairo to Sennar, in 1829, describing the Peninsula of Sennar.* Communicated by Sir John Barrow, Bart. Read 9th February, 1855.

March 10.—KARTOOM is situated on the Bahr-el-azrek, about two miles from its junction with the Bahr-el-abiad; it has only sprung up into a town within four or five years, in consequence of being fixed upon as the residence of the Sandjar or governor, who is lodged in a tolerable house of mud. There are about thirty other mud houses in the town, the rest being built of doorah-stalks;—both with respect to walls and roofs they resemble small wheat-stacks or bee-hives.

There are no trees, and the position appears to have been chosen for its bare, ugly plain. Courschied Bey governs from Berhee to Sennar, and receives in pay 680 purses a year, 3,500*l.* There are barracks for the Nizam (800), whose commander is the Kaimacam, lieutenant-colonel. The climate is healthy except during the Khareef (after the rains), and at that period Sennar is the most healthy of the Soudan possessions of the Pacha. The natives are of two sorts, the free cultivators and the Mowelled. These latter are a peculiar race: they are descendants of slaves, who from generation to generation live at large, and pay their masters monthly a part of their gains, which the men derive from labour and the women too often from prostitution. If two slaves of different masters marry, the children become their joint property; and it is not unusual for six or even more masters to possess as property a single slave. If a woman has a child without marriage, it belongs to her master. Some of the great Sheicks have five or six hundred Mowelled, who may be sold like other slaves, and are frequently light-coloured and handsome. In appearance there is no difference between the Mowelled and the free population. The proportions of each depend on the state of society of the district: thus, in the island of Sennar, the great majority were Mowelled, while in Dar Shagei there were hardly any. The whole country to the south of Khartoom, bounded on the east by the Bahr-el-azrek and on the west by the Bahr-el-abiad, is called



the island of Sennar, though in reality it is joined to Abyssinia on the south base of the triangle. Before the conquest by the Pacha of Egypt, this country was commanded by the Muck or Melek of Sennar, who now lives in happy indolence on the splendid and never-paid pension of 500 piastres a month (6*l.*). The bazaar of Khartoom consists of twenty sheds, where corn, coffee, and black sugar are sold at a high price; and where are retailed a few looking-glasses and glass beads for necklaces and bracelets,—ornaments generally worn. Every article of luxury comes from Cairo, and during its journey doubles or trebles its price. Occasional arrivals from India bring preserved ginger, sugar-candy, &c.; but these supplies are rare and small in quantity. There are no Arabs here, and we find a difficulty in getting camels or dromedaries.

*March 11.*—No dromedaries. A day of great heat, 28°.

*March 12.*—Dr. Ronnin came commissioned from Courschied Bey to make every apology for his affront to Mahomet, which he said was caused by a moment of irritation after twenty-four hours fasting; that when Mahomet asked for the boat he did not say it was for us; and that he would send his chief counsellor to offer his apology to-day, when he trusted we would forgive him, and dine with him as a proof of friendship. At sunset Ibrahim Cachief, the said chief counsellor, arrived, offered the same apology, which we accepted, telling him that I expected he would receive me standing, and get up when I went away. Ibrahim Cachief replied, “Oh, certainly; any thing you please—every thing you please.” We mounted the horses the bey had sent for us, and rode across the place. When we arrived the bey was still at prayers in the courtyard; as soon as he had finished we entered, and he repeated all his excuses, with which I told him, of course, that we were satisfied. In a short time an immense dinner was served; plate followed plate, till, as a *pièce de resistance*, a whole sheep was brought in roasted. The master of the feast showed all the delicate attentions of a Turk, tearing off the tenderest and fattest pieces with his fingers, and presenting them first to one and then to another. A pillaf plate of rice finished the repast. Selim Effendi, the young man who presented himself at our tent on Friday, brought me a basin to wash my hands in, presenting it on his knee. Coffee, with pipes or hargillas, were brought in, and we tucked our legs under us in repose. The guests were Ibrahim Cachief, a respectable man with a black beard, who was towel-holder to the Pacha, and was therefore thought fitted for the post of chief counsellor to the governor of the Soudan country; the Cadi Effendi, or head of religion, one of the most finished courtiers possible,—he spoke in a low, insinuating tone,—his head lowered to the ground, and his eyes half closed,—saying our arrival at Khartoom had made the country green and his face white; and a Delhi

Bashi, commander of cavalry, a blunt soldier, who had just returned from the late invasion. Courschied Bey is a middle-sized man, of rather a severe countenance, but with much conversation; he had returned from a gazwah (incursion) in the Fazoogle country, above Sennar, whence gold is brought, and had levied contributions by taking all the gold, cattle, and slaves he could lay his hands on. He said the people, though armed with spears only, fought with great bravery, but that they were such savages, that husbands killed their wives and mothers their children, to prevent their being made slaves by the Turks. There is always difficulty in the marches during these incursions in the forests, from the rarity of roads capable of admitting above one camel abreast, and the heat of the weather obliges each soldier to have one to mount besides what are required for water and provisions. Water is also a want which causes at times considerable danger. Courschied Bey intends making a gazwah against the Aleish, a country where more than 500 villages have been established by the inhabitants, who fled from Sennar when the Turks took the country; they have never paid contribution. We left the bey at midnight, heartily tired of our entertainment. Soon afterwards the *cadi effendi* paid us a visit at our tent, and said that the bey loved us very much—that our words were sweet and our heads wise; he repeated, also, a prayer to Isa, our Saviour, and pronounced a blessing on us and all Christians, saying that any musselman who did not was a Caffre. He told us his ancestors were kings of Grenada; that he lived at Fez; that being a Mahomedan was a good thing, for every one might have four wives, and change them as often as he pleased; that all muzrebbins loved sweet things, and that our sherbet was the best he ever tasted,—of course he got another glass.

*March 13.*—We have much risen in the estimation of the Khar-toom world. Major Felix is always called Meeralli (commander of 4000 men), and my title is Bezardeh (prince). A house made of doorah stalks, perfectly finished, was carried by two men from the place where it was built to its permanent situation. Some slaves taken at the Fazoogle gazwah were sold by auction at the governor's house, fetching nine dollars each; a woman and a small child reckoned as one man. These wretched objects had a wooden beam, ten feet long, fitted to the shape of the neck by a crutch, and bound behind; this long beam was supported on the march by the slave who walked before, and was not removed even at night, which prevented these wretched creatures lying down to sleep. The *cadi* and grand *maalim*, chief accountant, a Copt, paid no visits by day, and the *sandjah* at night came in state. He has lent us two of his own dromedaries, and sent for the best which can be procured on the Bahr-el-abiad.

*March 14.*—We got the bey's boat and rowed down the Bahr-

el-azrek to its confluence, when we breakfasted on the banks of the Bahr-el-abiad. The banks of this river are low and flat, presenting a succession of grass lawn, and fine trees of the harrez (acacia). No scenery can be more unlike the Nile, while the Bahr-el-azrek is its *fac-simile*—the same high banks forming steppes from the annual inundations, bare of trees, but eminently fertile from the rich deposite of the river, while the Bahr-el-abiad, stretching into wide lakes during the inundation, leaves the soil so sterile, that neither corn nor other crops, not even doorah, can be grown when the waters subside; in lieu springs up grass, a production nearly unknown in Egypt. Here we saw a bird like the ibis, never seen on the Nile; it was black and white, with a curved beak, as represented in Egyptian sculpture: many of the picus species were also flying about, with feathers of blue and red. The fish, too, of the Bahr-el-abiad are peculiar to that river, and are not found in the Nile. A black-nibbed crow, black and white, not unlike in colour to the magpie, is common, and a very handsome bird. Near our tent at Khartoom the doctor showed the spot where a man had been taken off by a crocodile the day before our arrival. He was washing clothes in the river, the crocodile seized him and carried him to the opposite bank; another crocodile attracted to the spot wished to share the feast, and, after fighting for some time, they took to the river to settle the dispute, leaving the dead man on the sand-bank; a boat was sent over which brought the corpse to Khartoom. Mahomet, our cawas, and several others, witnessed the scene. Accidents of this kind frequently occur here, and fifteen of the Nizam have been killed by crocodiles since those troops have been sent to this country—six years. So much more dangerous are these animals here than in Egypt. We paid a visit in the evening to the kaimacam (lieutenant-colonel), who, the cadî told us, was an excellent man, who never spoke a word; nor was a truer character ever given than in this last particular. He sits on the divan from morning to night playing with his beads, and takes no charge of his regiment, but tells all who go to him on business to do as they please so long as they do not trouble him. Ibrahim Effendi, in consequence, is a sleek fat man; he was a Mameluke of the pacha; and when his colonel died some time since, he thought it unnecessary to trouble the Pacha or war minister with the event; and the Pacha heard of it by accident from a merchant. The kaimacam did not, therefore, succeed to the title of meeralli.

*March 15.*—One regiment of Nizam is quartered in the Soudan countries of the Pacha, of which, at Khartoom, there is one battalion of 800 men; at Missemieh one battalion of 800; at Sennar, one battalion of 800; at Kordofaun, two battalions of 1600; the whole forming a regiment of 4000 men; besides a regiment of

Turkish cavalry of 400 men, under its Bim-Bashie, and another at Kordofaun of 400, making together 800; added to which are the few soldiers attached to each cachief, and the suites of the bey and kaimacams. The Nizam is composed of the Fellahs of Egypt, dispirited by their long stay in this country, by sickness, and death. They are fine men, but badly clothed, fed, and paid. At Khartoom the battalion has lost a third of its number by death, and that at Kordofaun more than half. The ranks are filled up by black slaves taken on the gazwahs; and these troops, whose interest it is to leave slavery and a military life, are so little to be trusted, that on every expedition they desert with their arms if they find an opportunity; and every night in barracks they have their arms taken from them for fear of mutiny.

The bey played at djereed with his mamelukes and soldiers before our tent; at night we paid a visit to Ibrahim Cachief, the counsellor who had accompanied the troop last year up the Bahr-el-Abiad, and he gave us an interesting description of the expedition. Courschid Bey marched on the east bank, Ibrahim Cachief on the west. From Khartoom for four days the Bahr-el-Abiad continued a united stream. A small arsenal for building boats is established at Wadi Shallieè; and twelve hours farther brought them to the first island of the Shelooks, where a small sheick resides. This was to the Turks an enemy's country. For several days afterwards the stream of the river was broken by numerous islands. At length they reached Dentra, where also were many islands; and at the utmost extent of their journey, the river was so wide and broken by islands, that it was six hours' row from one bank to the other. Both the banks and islands were thickly wooded, so that it was scarcely possible to penetrate them; and beyond the wood on the banks was a vast plain, but no mountain.

Birds of the most beautiful colours abounded, and the lion, tiger, elephant, and camelopard were seen. The people of Shelook were men of enormous size, Ibrahim Cachief, a man five feet ten inches high, said he did not measure higher than their breasts. Both men and women went perfectly naked; they possessed neither camels nor horses, and the cattle which they had was probably plunder, the sickness after rains attacking both man and beast, and killing each alike. Their food is chiefly fish and dourra. They had numbers of canoes, some of which were said to be long, carrying sixty people. They were armed with spears, bows and arrows, and clubs. Their bows were so strong it was difficult to draw them, and they at times carried shields. They call their head sheick "God," and he alone is clothed with a cotton garment wrapped round his body loosely. When a prisoner is taken, he is carried to the sheick and asked, "Who made the world and caused

the river to run, who gives life and takes it away?" Should he answer, "God," he is put to death; but if he replies, "You are the God who do this," he has a chance of saving his life. It seems, however, that the sheick is only the representative of a superior power, for when Courschied Bey received some of the principal Shelooks, they made him swear by the Sun to do them no injury, although they addressed him as God. They wore bracelets of ivory; and brought all the treasures they said they possessed as contribution, namely, a few elephants' teeth and the musk of the crocodile. Courschied Bey gave them haman (peace), and finding he could obtain no plunder from them returned: it is probable that no other expedition will again for some time be sent up the Bahr-el-abiad. After the peace was made, the Shelooks put to death all the stragglers they met with from the Turkish army. This account of these people agrees remarkably with the description given by Herodotus of the reception of the Persian ambassadors by the Ethiopians. The *cadi* called this evening while we were out, and finding no one else to flatter, told Mahmood he was a wise man, and made excellent sherbet.

*March 16.*—The bey sent a present of ten sheep, and abundance of fowls and butter, with many compliments—"choke selaam to the bezardeh and meeralli"—which was returned by a barrel of sweet biscuits and a case of sherbet. He sent to say he would show us a better djereed-playing this evening, and came accordingly with his mamelukes and soldiers before the tent. We are anxious to get away, but no dromedaries have arrived. Called on the *cadi*, who overwhelmed us with compliments, wishing, among many other extremely good things, that I might soon be King of England, and presented each of us with an embroidered handkerchief. Visited the grand Maalim, whose rooms were filled with slaves, Abyssinian and black. Talking of the chief natives of this country, he said that most of them were already dead. Sheick Hassan is in prison; he divided a vast tract of country with his brother Sheick Suleiman, and a numerous population depend on them. They have committed no offence, but they are too powerful. Two or three more heads off, such as these, and the whole country will be quiet. The Maalim is a Christian and a civilian.

*March 17.*—The bey and his mamelukes exercised before our tent, to show us the firing at a jar. The jar is placed in an open space of 200 yards. The cavalier puts his horse to full speed, the reins are attached by a small string to the little finger of the left hand, the gun is held with both hands over his head, when about twenty yards from the jar he presents his piece, fires, and wheels his horse to the right. The bey was the best shot, and is a good sportsman. He, too, is a mameluke of the Pacha, and was his pistol-cleaner. In the evening we called on him, and he told



some of his sporting anecdotes with great good humour. He had more than once been in difficulties with elephants and lions, at times afraid to chase the lion, and ashamed to run away, but at last he was generally obliged to trust to his horse's legs, and go off at a gallop. I gave him a musical snuff-box, which amused all his divan—soldiers, Arabs, and natives being called in to look at it. Sheick Moosa, a good-humoured Arab, full of marvellous tales, called on us; he is a captain of engineers, and has learned some smattering of drawing and observations—he brought a map of Egypt which he had made, a rude attempt. He promises to be our journalist for any future expedition up the Bahr-el-Abiad. Slept at Roummeait, to be ready to start at day-light.

*March 18.*—Leaving the greatest part of our baggage at Khartoom, we set off at sunrise. Major Felix and myself mounted the bey's dromedaries, with a one-eyed fellah to take care of them, and ten dromedaries with four Arabs of the Goreyat tribe, who occupy the west desert below Khartoom—making with our guide fourteen. In three hours we reached an open wood of fine acacias, and a small hillat (village) called Sobah-el-Howeeza. Here we halted to visit the remains of Soba-el-Sharkeeza on the opposite bank, having left orders for the caravan to stop for us. When half way across the Bahr-el-Azrek, four hippopotami (*Essint*) rose in the river and played about: one followed the boat, to the great consternation of the boys who ferried it over—they said it would upset us. The profile of its head and crest was like a horse, of a greenish colour, but its front face was of immense breadth. We sat on the shore for some time watching their gambols. They followed each other, at times dived, then rose again with a great splash, and swam with their heads and necks out of the water; at length they dived and disappeared altogether. We walked on to find the ruins of Soba; every one we met fled from us, so that it was not an easy matter to find a guide—at last a man at a sakee pointed out some mounds (near a wood) in the desert; we walked over them, but found nothing to repay our search. Mounds of burnt brick covered the site of an extensive town, but neither hieroglyphic nor sculptured stone was to be found. The remains might, therefore, be of any period. The country was open, with low wood, the banks of the river grow dourra, but the soil is sandy. We returned about one o'clock, heated, tired, and longing for breakfast; but the caravan had gone on, owing to the stupidity of Ali Cawas, who proves himself as incapable to be a khaheer (guide) of a caravan as he is to be of any other service. We were obliged to follow our caravan under a burning sun until that left us, and at seven o'clock coming up with our people at Nooba, united breakfast, dinner, and supper in one meal. The country was flat, with occasional patches of wood.

*March 19.*—As our dromedaries could not travel during the heat of the day, we continued only from daylight to nine o'clock, when we turned off the road to the village of Bishagary, a small place with good-looking people. It was Song market, and tolerably supplied, considering the deserted state of the country. Numbers of cattle are on their road north—the plunder of the last expedition. They are driven till they fall exhausted with fatigue and bad fare, and then left to the vultures and hyænas: hardly a fourth reach Egypt. Sixteen thousand have been taken this year from the cattle Arabs (Bukarah). The sheick's wife, a sister of Sheick Hassan, now in prison in Khar-toom, gave up her house to us, and sent cakes of bread, for which she received necklaces, &c. At four P.M. we left Bishagary, and in three or four hours exchanged our wood scenery for a vast bare plain, which bore traces of cultivation. The soil of the Island of Sennar—one vast plain in this part—is capable of cultivation after the rains, when the dourra is sown. This being reaped, the land is left till after the next rains, each man raising whatever stock he requires for his family or for marketing—the usual small commodities, as perfumes of aloes, or a few cloves, &c., being exchanged for dourra measured in calabashes. At nine we passed Aboo-atkir, and partook of a sour sherbet called el salnaz. A paste is made of dourra and oil, which is left to ferment in the sun; it is then broken in small pieces, and steeped in water: its flavour is oily and disagreeable. At nine we stopped at a small hillat called Gennet.

*March 20.*—Started at five, and at ten reached the large hillat of Misselemieh, situated on a bare plain, four hours from the river. The houses are built of dourra stalks, and form a crescent round a large square: in the centre is a deep well, the only one in the town. A few mud houses mark the dwelling of some opulent slave-merchants. This town is now famous for its market, and is the resort of many merchants from Souakin, who bring cotton, spices, and perfumes, to exchange for gold. Others from Abyssinia bring slaves, and a few horses, principally at the rainy season, when the east interior is more unhealthy than the banks of the Bahr-el-azrek, and flies then also torment the animals. We were well lodged by the principal merchant, Hadji Shóome, a stout old man with a good-natured countenance and easy manner, who, like all slave-dealers, was very punctual in his religious observances, and kept the fast of Ramadan with great strictness. He told us the late news from Abyssinia. Aklamaro, who had killed the Ras Goxa, and succeeded to the Ras-ship, has been in his turn slain by Yomaam, a son of Goxa, who is now Ras.

*March 21.*—We remained for the market to-day, which was of the same character as at Mettameer, but very numerously attended.

The men were all armed with spears and shields, wearing their knife-daggers over the left arm. Large parties of these wild figures rode into the market at a brisk trot on their dromedaries. The principal traffic was camels, and camels' flesh, dourra, fat, &c.; but the Souakin merchants and Hadji Shoomée bought gold with dollars for the India trade. The whole time the market lasted, Hadji Shoomée sat with his scales before him, weighing gold gratis to all comers. It was brought in pieces or rings of different sizes, from 30 paras (2*d.*) to 240 piastres (3*l.*) The gold is brought from the Fazoogle country, and must be in considerable abundance. In the late gazwah, Courschied Bey collected 1900 pieces of gold, fine as ducat gold. No other money is or has been used in the Island of Sennar than these unstamped pieces of pure gold. One of the amusements was throwing lances at a cock buried to the neck. The Sennar merchants are in appearance like the Bischaree Arabs, and speak their language as well as Arabic. They are rich, almost independent of the Pacha, and have the reputation of being turbulent, inhospitable, dishonest, and extremely bigoted; but they are a handsome and fine race, very cleanly in their persons, with bushy hair neatly frizzed and perfumed, and in general wear gold ear-rings. Another great merchant, Sheick Stamboul, a nephew of Shoomée, insisted on giving us a dinner to-day. As it was Ramadan he could not partake of it himself, but he sat by to see ample justice done to his cookery. Twelve slaves, each bearing a large china dish of good things, entered the small apartment on the ground floor, and deposited them on the angareeb between us. The cooking was in the best Sennar style, and the pastry sweetened with honey, particularly good. After coffee and pipes, Stamboul begged for a certificate of good conduct in case he should fall into the hands of the English as prisoner of war, or, as they call it, slave. The possibility of such an event has often been alluded to by all sorts of inhabitants of Egypt, as well as this upper country. The principal source of commerce here is slaves, who are either taken in war or stolen from Abyssinia, or sold from Darfur, and similar populations, where all are born slaves.

The prices are high, in comparison to Cairo, for children and young females: they are often sold for one hundred dollars. A healthy young man, who is well fitted for a soldier, is bought by the Pacha for twenty dollars, when offered for that price. Grown persons are never valued so high as children, who from education, or being brought up in their master's house, are thought to be more attached. The Abyssinians are, among coloured slaves, the most esteemed both for beauty and fidelity, but they are always more delicate, not bearing any work, nor eating other than wheaten bread—a luxury not common here. These slaves are not reck-

oned black. The next esteemed in beauty are the Mowelleds, or natives of Sennar, but they bear no good character for honesty or principle. The slaves from the Kordofan Mountains, to the south of Obied, and those from Darfur, are perfect negroes, not good-looking, but honest and faithful. At five we took leave of our hospitable entertainers, and at nine reached Welled Medina, where a battalion of the Nizam is quartered. The sound of the *dara-booka* (drum made of an earthen bottle or vase, with a skin bottom) announced a fantasia, but it proved to be a funeral wail. The women were dancing. We saw one at Metameer. Here the women, after sprinkling ashes on their heads, rolled themselves on the ground.

We had hardly established ourselves on the angareeks in front of the sheick's, when the Maltese apothecary, Zemeet, in the service of the Pacha, paid us a visit, regretting that his principal, M. de la Font, was not with the Bim-Bashi. This French physician was a young man, and had been three years in the Pacha's service. On arriving at Cairo, he complained that they wanted to teach him to bleed, but he told the *imbecilles* that he could learn it at leisure among the blacks. On arriving at Sennar he made his apothecary a physician, and committed the hospital to his charge, till Signore Zemeet begged to abdicate a situation which brought him much trouble but no profit. He gained much credit with the Turkish colonel by the extent of his cures; for one day he discovered that one-half the regiment was ill, and took them into the hospital. In four days he discharged the whole of them again in sound health. If an invalid does not know his complaint, the doctor says, very naturally, "How should I know it?" After we had been a short time on our angareebes, M. de la Font arrived on a capering horse, and humming a French air. Finding we were in repose, he addressed himself to Mahomet, first begging his pardon for taking him for a Turk, and then making as many excuses for not taking him for a Turk, rattling away in half French, half Italian, and going off humming his French air in the same thoughtless manner as if he had been at Paris. From a Greek named Scíanee we heard some particulars of Captain Gordon, R.N., who arrived at Welled Medina about eight years ago, in the month of June, and died in ten days of a violent tertian fever which he brought with him. He was buried in a spot set apart for Christians. His object was to penetrate into the interior of Africa alone. Mahmood, our servant, accompanied him as far as Berber, and was then sent back. All his effects, including doubloons, spy-glasses, books, and observing instruments, were taken by Bozzari, the physician of Ishmael Pacha, who was murdered afterwards at Shendy with his master.

*March 22.*—Started at four; at six passed a grove of acacias,

and then continued along a plain till near noon, when we halted near the river, in a beautiful wood of very fine trees, near some huts. The banks of the river were high, and exactly like those of the Nile. In the afternoon we mounted again, and in three hours turned off the high road towards the river, to visit Melek Badee, the former sovereign of the whole country. He now lives in obscurity on the wretched and never-paid pension of five hundred piastres a month. In half an hour we reached the small village of Dakkina. About thirty straw cabins, in form like hay-stacks, and enclosed with hedges of dry thorns, form the domestic establishment of the muk or melek. His own residence was in two cottages of larger dimensions, and better built, ornamented at the summit of the pointed roof with the eggs and feathers of the ostrich on each cottage. The remainder of the village was occupied by 200 slaves, who cultivate the ground. Though it was only eight o'clock when we arrived, the muk was in bed. Angareeb were brought outside the houses for us, and in a short time a sleek, fat, but rather lumbering black man, with short, crispy hair, and a good-humoured face, but vulgar frank manners, came to us with the usual "ten times welcome"—"Mahababak ashëra." This was the Muk Badee: he was dressed in a white coarse shirt, very full, and carried in his hand a high and large stick. He talked of himself without any feeling, called the Sandjar "his master," and spoke of the gazwabs which he had made with different governors with much complacency, where he is led about more like a slave than companion—kissing the hand of the Sandjar at entering—never receiving the pipe—and often not sitting on the divan, but on the carpet. Ismael Pacha granted him an allowance of three hundred dollars a month; Roustan Bey lowered it to one hundred, and Courschied Bey reduced it to thirty-three, or a purse, allowing him to form a little colony at Dakkina, free of taxes for ground, but to pay the tax for one hundred head of slaves, which Courschied Bey made him a present of, forty of whom only arrived, and they were none of the best. Mahmood applied to the Turk for milk, which was ordered. A shed was given to us—another to the servants. The muk retired to his bed again, and we to our angareeb.

*March 23.*—We remained at Dakkina till four o'clock. In the morning the muk came early to pay us a visit, and remained with the servants till we were up. While there, a soldier arrived who came to demand the muk's contribution for land. It was the first demand made on him, and the muk raved and complained of injustice, and claimed the promise made by Courschied Bey that he should pay no land-tax; "But," said he, "if I must pay, take it from the arrears of my pension, of which nine years are due." He appealed to all around if he had not received a free gift of the

land for which he was now taxed—if he had not been promised one hundred slaves, of which he had received but forty; and with his fiery eyes, black face, white loose shirt, and vehement gesture, formed a remarkable contrast to the Turkish soldier, who, with placid countenance, sat listening in patience on his horse without moving; and when the muk had finished his harangue, told him he must pay, but that he might appeal to the pacha. Of course it ended as might have been expected: the poor muk paid his money. The family of Melek Badee came originally from Teysa-faām, a country in Soudan, and at one time were masters from the second cataract to the Fazoogle country, and the frontier of Abyssinia. In the east, his dominion included Sonakin and the coast of the Red Sea, and, on the west, Kordofan. The form of government was absolute monarchy. In the course of time the mukes became too indolent to transact their own affairs, and the eleventh predecessor of Muk Badee appointed a vizier, who, like the sultan of the Caliphs, and the *maire du palais* of the French, soon possessed himself of all power, though he continued to pay every outward mark of respect to the muk, whose slave he really was, and always called himself. The muk lived indolently on his angareeb, surrounded by slaves: his pleasure was being greased. All his children, except one, were sent to Abyssinia, and if that died, another was brought thence to supply his place. When it suited the vizier, he sent, with every mark of respect, to the muk to inform him that his hour was arrived. Two or three days were allowed him to prepare his grave, and then he was put to death by placing two razors on opposite sides of his neck, and pressing them together with cords. His son was then proclaimed. All orders were proclaimed by the vizier as the mouth-piece of his master. The form was—"The muk says."

Justice was well administered, and crime was rare. Theft was punished with death; but even in the late times of unquiet and contribution it is almost unheard of from Ess-ouan to Sennar, though it abounds in Egypt among the Fellaheen and Copts. The father of Muk Badee was put to death by his vizier, Mohammed Ablee Keylik, and Badee, then a child, was placed on the angareeb. Shortly afterwards he was deposed and sent back to Abyssinia, but returned on the death of Ablee Keylik, whose grandson, Mohammed Weled Adilan, became vizier. Mohammed Adilan kept Badee always a prisoner, and the vizier died about the time of the Pacha's invasion, and was succeeded by his brother, Edrees Adelan, who made good terms for himself with Ismael Pacha, while his sovereign is despised. He retains the government of a large district above Sennar, which pays annually to the Pacha, some say 650 ounces of gold, others 1200. His residence is at Goola, a mountain some days distant from Bahr-el-azrek, where

are good workers of iron, and some gold mines. There was formerly a trade between Sennar and India, by the port of Souakin. Cotton, spices, china, and some articles of use were exchanged here for unwrought gold. Such commerce partially remains. We found fresh Indian gingers selling; and last year sugar-candy was cheaper than the Pacha's dark sugar. The muks were always at peace with Abyssinia, but were frequently at war with the people of Denka and Shelook. The muk's account of them is, "*The Shelooks* live in the islands of the Bahr-el-abiad, above Waddi Shalliee. Their great sheick resides in the island of Abba, and is named Arweýga. They have quantities of canoes, which they manage with great skill, and are men of immense size and great courage. They wear no covering, and worship the sun and moon. *The Denka* live on the east bank of the Bahr-el-abiad, part of their country being parallel (in the same latitude) with the Shelooks, and a part extending beyond them. The capital town is Danāh, and their sheick's name Akone. They bury their dead in an upright position, and make of wood the head of a bull, which they worship. At the age of puberty both sexes have a tooth drawn from the upper jaw. Among the Shelooks Mariam is not an unusual name for the women. Originally the Denka and Shelooks were the same nation, but they are now quite separate, and constantly at war. Both possess cattle in quantity, and are armed with long spears, which they do not throw, but, crouching behind their shields, wait the near approach of the enemy. When Courschied Bey went against Denka, not a man was to be seen during the day; but every night, and all night long, sudden attacks were made on his camp, though as soon as the troops were under arms the Denkas disappeared, to return when all was again quiet."

Great numbers of the population of Sennar are free, but great numbers are slaves. The muk possesses twenty or thirty thousand, and the viziers considerably more; these are the soldiers during war, and their labours supply the revenue—no taxes being ever levied. Their luxuries consist of numbers of slaves, ornaments of gold, and perfect indolence. The dress of the muk was a long and loose cotton shirt (ed jervéznee), a shawl thrown over the shoulders (il ferda), sandals (naalat), and a stuffed silken cap with long ears (tangeea): this last, the insignia of office, is now worn by Idrées Adelan; a sword-bearer is always at his side. The dresses of the brother and children of the muk are in no way distinguishable from his slaves. A long cloth is bound round the men's loins—in the presence of the muk it is not permitted to be thrown over the shoulders. Several of the princesses, of all ages, are dressed and employed like the other girls—the girdle of strings is only ornamented with shells; and they carry jars of water on

their heads from the river, or attend the mereesa pots in the cottages.

The muk sent us dinner, consisting of large dishes well filled with soup, roast chickens, dourra porridge, and bread. The cooking was very good. When Ismael Pacha arrived here, the muk made him a present of 7764 slaves and 16,000 head of cattle. At four we took leave of our royal host, who wished me to be his ambassador to the Pacha, to relieve him of his griefs : an employment I declined. At eight we reached Sennar, the former capital of the kingdom, now nearly deserted, and in most of its extensive quarters showing heaps of ruins. The houses were of mud, and the actual ones are mostly of straw. It is situated on the river, in a bare plain, and looked, as we approached it, long, low, and straggling. Mahomet had gone on before to prepare us lodging at the house of Sandalòba, the principal slave-merchant ; and a miserable house he put us into. After I had lain down, Suliman Cachief came to pay his visit.

*March 24.*—Sennar, the capital of the country, was formerly a large town, and not badly built : the only remains, in fine baked brick, is the mosque—the neat bronze windows are the work of India. When the Pacha conquered the country, nearly the whole of the population deserted the town and emigrated to the Aleish, a district on the frontiers of Abyssinia, ten days' distance to the south-east. The few who remain live in straw huts, with the exception of two or three slave-merchants, whose houses are of mud. The bazaar is wretched, and ill supplied. There are two workers in iron and silver, who execute their works neatly with very simple tools. Wanting an Arabic inscription on a silver cup, I went to one—he was employed finishing a knife ; when he had done, he began hammering a piece of gold—he was in fact coining rings of a dollar each, in want of other employment. The names of this unstamped gold are the

Piastrs. Paras.

Abba . . . . .	0	30	or 2½d.
Kism. . . . .	7	20	worth half a dollar.
Carat . . . . .	15	0	worth one dollar.
Ogega (1 oz.),	240, or doubloon—16 dollars.		

Coloured straw hats are made with great neatness.

We paid a visit in the evening to Suliman Cachief, a good-looking Albanian, about twenty years of age ; he received us civilly at the old mud palace of the muk, now almost in ruins. He came into this country eight years ago, with a hundred soldiers, eight of whom only remain, the rest having fallen victims to the climate. So fatal is the sickness both to natives and strangers, that they all speak of it with horror. The Cachief said it was only a country for desperate men. There is a battalion of Nizam



quartered here, under Bim-bashi Mohammed Effendi, who, with two hundred men, is now at Goléh, with Idrees Adelan, collecting contributions. The Pacha's sway extends about 200 miles above Sennar, and is divided into two commands.

The country on the Bahr-el-azrek is under Sheick Suliman, a powerful man, who is said to pay an annual contribution of 1500 ounces of gold. His residence is at Reyseras. The mountains about 150 miles to the south-west of Sennar, and 60 miles from the river, are under Idrees Adelan, who pays an annual contribution of 1200 ounces of gold. The town of Goléh, which is his capital, is said to be as large as Sennar, and to be famous for its workers in iron. He is called Sultan by his own people, and has a large court; he is said to be a man of talent, and of noble manners, and has been allowed to keep the slaves, to the number of many thousands, whom he had when vizier to Muk Badee. He is in great favour with the Bey. His territory extends to within four days of the Denka country; and as he speaks that language, he would be of much service to persons wishing to penetrate up the Bahr-el-abiad this way, which seems to be a route offering less difficulty than any other. By placing entire confidence in Idrees, through a recommendation of the Pacha, he would afford protection to the Denka country, and obtain the friendship of its sheick. By the Shelooks the road appears impossible except by force. The great difficulty is to pass the frontiers of such countries, where they fear the encroachments of the Pacha, and see an enemy in every white.

Near the town of Sennar are some gardens which produce lemons and vegetables; no other trees are near, and no other gardens in the country after Essouan. Last year herds of elephants came here, and were fired at by the Bey, who killed some, and this year they have not arrived. They relate a story of one, who observing a woman beat and wash clothes in the river, and afterwards spread them out to dry on the banks, approached her, and, seizing her, beat her to death upon the stones, and then spread her out to dry.

From the dourra two drinks are made,—*mercesa* (a beer), produced by putting a quantity of dourra into a hole in the ground till the seed begins to shoot, then drying it in the sun, grinding it, boiling it, and forming it into a paste. This paste is put into a jar, cold water is poured on it, and it is drunk and eaten in a state of fermentation. The taste is sour and disagreeable, but it is the delight of the people, male and female, who drink it to excess; this, and greasing their bodies, are the two great sources of happiness to them. The other, *bilhil* (a cider), undergoes the same operation as the first, but remains in the jar with the water for a day or two, and is then strained off. The taste is better than that

of the mercesa. We heard much of animals called marafeen, which approach the town in great numbers during the night, and are said to partake of both genders. The common opinion is that they are magicians by day and take the form of this animal by night. Major Felix went out with some Turks and brought one home. To get a shot a donkey was fastened near some ruins, behind which the party hid; the first bray of the donkey brought some of the numerous marafeens, who seemed hunting in packs, and in that manner they were easily shot. They measure six feet long from head to tail, and stand three and a quarter feet high, their appearance being more like the hyæna than the wolf—with short yellowish hair on the back, spotted brown on the breast, belly, and legs, and the tail of a bushy appearance, but thin and not long. It is a rusty scabby-looking animal, but curious. On looking at it I laughed at the report we had heard, as it was evidently a male; but on making an incision the natives showed me the milk, and that its young was not weaned.

*March 25.*—Suliman Cachief's information has guided our movements. We should see nothing to repay us by continuing up the Bahr-el-azrek, as we could not go higher than a few days, and must return the same road. The rains have already begun, and our time is so precious, that with all our haste we shall hardly catch the Elphinstone cruiser at Mocha, as she is to leave it the beginning of May. We have determined therefore to cross the island of Sennar to the Bahr-el-abiad; the distance in a direct line is two days, but we shall be obliged to make a considerable detour to avoid the Bukarah Arabs, who are plundering the country to repay themselves for the last gazwah, and indeed have never been subjected by the Turks. We shall have Selim Cachief for our guide, who, mounted on his horse, came for us to-day at half-past one P.M. We left Sennar, taking a south-west direction towards some mountains rising thence from the plain. In the course of our ride Selim Cachief told us an improbable story of himself,—that he was the son of Abler Rachman Bey, that he was born a cachief, and until twelve years of age lived in the greatest luxury. When his father was driven from Cairo, Selim escaped, and lived with his mother, a Georgian. He was allowed afterwards a pension from the Pacha, which he held only a few years, and was now reduced to misery, and served as a soldier to Suliman Cachief. Not being either Turk or Albanian, he was regarded by neither as a friend. A short time since his cachief bastinadoed him because he asked to return to Cairo. His appearance was in his favour, and his address mild and gentlemanlike; his dialect also showed him to be a native of Cairo; but we did not believe his story, thinking it more probable that he had been a mameluke of the bey's, and took the liberty of calling his master abou (father), as Courschied

Bey frequently did when discoursing of the Pacha. We passed the village of Adjamee and Wed-el-Sedger, containing thirty or forty houses; the first pays 2000 piastres, or 120 dollars, and the second 2400 piastres annual contribution. In four hours we reached Ahmed Tote, a larger and better village, of which Selim Cachief was governor. He received us very civilly, and gave us the best he had. To give an idea of the manner in which this country is taxed,—Hadji Ibrahim, the richest man, has a capital of 1000 dollars, and is compelled to pay annually 125 to the divan. All the rest in proportion.

*March 26.*—Set off at half-past six. Our course west over a bare plain. At ten we alighted from our dromedaries at Selleck, a village of tolerable size. A Turkish soldier, who was to provide us with a guide, was here to collect contributions. Many reed bundles of cotton were piled up outside the straw houses. Two minutes after we had arrived flames burst from a house where a woman was making mercesa; the wind was strong, and house after house caught fire with amazing rapidity; the dry thorns between communicating the flames. Each family rushed from their straw huts, and when they saw the danger ran back to save their cotton, angareebs, and few articles of furniture. I was astonished at the number of silver bracelets and gold ear-rings, ornaments for the head, or strings, which the women and girls wore. Afraid of the Turks, they never make a display of wealth. A cross of gold is not unusually worn, the remains of now-forgotten Christianity; it is called shegar (the true). All was confusion; the men seemed to take no interest in the fire when their own goods were safe for the moment, or consumed; and it was in vain we attempted to direct them how to cut off the fire. The nearest well was five miles distant, no water was to be procured. The women shrieked; the Turkish soldier flogged all indiscriminately with his koorbash; and we tore our skin and clothes among the thorn hedges, endeavouring to save the houses and property. The natives bore the loss with philosophy, though it amounted to 500 piastres or 33 dollars in some families. One young woman in her distress wished every Turk was in the fire and consumed like her house. We remained at Selleck till the fire was extinguished; perhaps fifty houses were consumed. An hour afterwards we reached Suggotee, situated under two mountains of rubble granite, with a well in the pass between. The scenery was pretty. Under the mountain were shrubs of bright verdure, mixed with the blocks of granite, and two villages were situated near. Trees and coppice joined this to the cultivated ground on an extensive plain which bears crops after the rains. Thousands of cattle and sheep were returning from the well, being pastured on the plain till night. We remain at Suggotee, as our next halting place is too far distant to

reach before night. It is a very pleasant place. There are five villages situated at the foot of the hill; two on the east and three on the west side,—each with a soldier to protect it.

This being the frontier at present it is exposed to the Bukarah Arabs, twenty-five of which tribe, on horseback, made a descent ten days ago on Suggotee, and carried off camels and cattle; they were pursued, and their spoil retaken. The people are good-looking, civil, and good-humoured. The apes, which abound on the hills, come near the town in the evening, when the shadow protects them. There are many hundreds on the trees, and climbing about the rocks. Just before sun-set we took our guns to the wood, where there are also thousands of guinea fowl; they were tame enough to let us get within shot, and we brought home seven or eight brace in half an hour; they are much better than the West India species, and of good flavour; their colour is darker, and the birds are smaller.

*March 27.*—Started at five and travelled over a plain with some coppice. Saw a wild ostrich, who spread his wings, and trotted off at a quick pace. At noon we dismounted at El Azazy, a large, good, but forlorn village, situated in a sea-like plain without a tree. This district, like Suggotee, was attacked a few days since by a party of Bukarah Arabs, who are the terror of the country. The people are reserved and shy. Here we found a Fellah, who left Cairo with the Mamelukes; he denied Selim Cachief's being son of Abler Rachman Bey.

*March 28.*—Mounted at four, with another local guide; passed, an hour after sunrise, the village Wed Hamed, and at ten Abégone, where the people came out, took hold our bridles, and insisted that we should alight. They brought us milk and angareebes to a straw shed, saying "Mahababak Ashera." Their sheick, Abdel-Hameed, took us to his newly-married bride, a mild feminine person, who was made happy with necklaces, ear-rings, bracelets, &c. All the girls of the village came round us also, and were delighted to share glass beads of all colours. Like the natives of the island of Sennar, they are bright-coloured, pretty, full of spirits, and not obtrusive. After breakfast we mounted, and were obliged to stop at Rebahab, in consequence of the illness of Yedallah (the hand of God), our Ababde guide, who came with us from Khar-toom; he was seized with vomiting and pain in the stomach. He was bled, by having slight gashes cut in his leg with a razor. The Ababdes do not appear strong, and are much given to excess in eating and drinking. We amused ourselves with Sheick Ahmet and the people of Abégone for a couple of hours: they asked Haman (pardon) of me, Sandjar, and Major Felix, who with his long white shirt passed for Sheick Hassan. The usual compliment to us was "Mash allah rasak tezib" (long life to your honor's

head). We mounted again two hours before sunset, and reached Maatoo before dark. Our course has been to-day westerly. On the dreary plain were a few patches of wood and some villages. The Bukarah passed in great force two days ago near Abégonie. The sheick, a fine young man, received us at his house. He seemed to be a friend of Idrees, whom he called sultan, and appeared to have command, but was mysterious. His manner was mild and rather dignified. A strapping awkward Coord, who seemed just caught, also commanded here; he had arrived from Cairo a fortnight, and from his own country six months. He was all attention, but alarmed even at Mahomet's silver stick, and would hardly sit down in his presence.

*March 29.*—Were off at four. At seven reached the large village of Mussola, where we waited half an hour for another guide. The sheick was not civil, so we started again. After a brisk trot of two hours, Major Felix, Mahmood, and myself stopped at the temporary village called Aboo-el-Amera, which depends on Mussola. The inhabitants were very uncivil, and without threats of the sandjar's vengeance would not have brought us milk, nor would they willingly take money. The heat was very great, but at three we mounted and joined our caravan, which had halted among the tents of some Hassaneya Arabs. Many parties of ill-looking people have been about during this day, and our caravan had an affair at a well with some of them. The fray began by knocking Abouset and his dromedary into the well—it concluded by taking the culprits prisoners, who after being humbled were released before we came up. Abouset distinguished himself. Our angareebes were placed close to the sheick's and his pretty wife. A few glass beads were bestowed, and milk, &c. speedily produced. The men talked of the dangers of the place; the people about this country being robbers, and not hesitating to commit murder. They did not mention that they themselves are a tribe of Bukarah Arabs, the dread of the villages. Lions and other wild beasts abound here, and take off constantly the cattle and sheep.

*March 30.*—Just as we had packed up, and were nearly all right, we heard singing and clapping of hands, and to our amazement all the young women and girls of the camp advanced to our angareebes. The splendour of the necklaces had spread abroad, and each girl danced her best to gain a set of jewels. At last, in despair at the number, I produced boxes of rings, and after disposing of a few, these fair plunderers were so tempted, that, rushing on the prizes, they seized whatever they could get, and among the rest an old woman got my watch, which, however, the sheick recovered for me immediately. We walked through a fine wood for an hour, and burst suddenly on the Bahr-el-Abiad.

Monkeys and birds of gay colours were sporting on the trees. From the wood a lawn sloped gently to the river twenty yards. On the banks were birds innumerable: among them two species of ibis, one black, the other white, but black towards the tail, the heads of both black—pelicans, many sorts of geese, ducks, and other smaller water-birds. In the river sported a hippopotamus and two crocodiles. The opposite bank of the Bahr-el-Abiad, here broader than the Nile at Thebes, was wooded. We walked along the shore to the northward, looking anxiously for a conveyance across. There were many deep traces of hippopotami, and the recent marks of a lion, who probably had been to drink in the river a few hours before. Two have taken possession of this wood, and fattened on the Arabs' flocks for three years. A boat crossed over for us—it had been sent from Khartoom by Courschied Bey for our use. We crossed over and found Ibrahim Capitaun, a Cephalonian, boat-builder to the Pacha, at Wadi Shalliee. I discharged our caravan, who were left on the east bank, and urged them to depart immediately for fear of the lions. The Arabs were simple men; had never been in the island of Sennar before they came with us, and were alarmed at the idea of going so far from home. We took up our abode at Wadi Shalliee, at the house of Abdallah, a Dongolee, worker in iron and silver. The town consists of fifty or sixty houses—and a similar number are at two other places a mile off. The houses are of dourra stalks and matting, and are situated on the banks of the dry bed of the river, a mile from the water. At high water the situation must be beautiful; a thick wood backs it, and on their branches are monkeys innumerable, and many birds. The town cannot be accurately marked on the map, as its position is changed every year. The inhabitants are Hussaneya, a branch of the Bukarah, and wealthy in camels and flocks. While dipping our fingers in the greasy dish which a pretty slave of Abdallah placed on the mat before us, Bischara, the great sheick of the Arabs, paid us a visit. He was too fat and indolent to exert himself, even if it had not been Ramadan. He said no dromedaries were to be procured here for a journey to Kordofan, and it was late at night before he procured one, and a guide to go with Mahomet to the village of Mograth, six hours distant. Waddi Shalliee is only twelve hours from the first island of the Shelooks, who are as much dreaded by the Hussaneya Arabs as these last are feared by others. An hour from Waddi Shalliee is the island of Blood (*gezerih iddem*), so called from the massacres of the Shelooks; they are the first black people with woolly hair and negro character on the Bahr-el-Abiad. They make their attacks in great numbers. Eighty canoes, containing five hundred men, lately plundered a village called Torro, close to us here. The attack is generally

made at night, but the Shelooks (deeming it dishonourable to kill any one asleep) knock at the door, and call out "Hamet, hamet, Shelook!" in a moment all the Arabs escape, and leave the women, children, and cattle to the invaders. Hamet seems to be a name for strangers, probably from the prophet whose followers are their constant enemies. Wonderful stories are told of the prowess of the Shelooks, and their courage and skill in attacking the hippopotamus and crocodile while swimming, when they seldom fail to overcome them. The men have no names, the women are all called Mariam—marriage is unknown. The evening was beautiful, and we listened to a plaintive Bornou air which a slave girl sung while making bread.

*March 31.*—At three, P.M., Mahomet returned with bad news. The Kaimakam of Mograt was absent gathering contribution, and dromedaries could not be procured under ten or fourteen days. We therefore abandoned Kordofan, consoling ourselves with the prospect of gaining India by the sacrifice. On the banks of the river the musk of the crocodile was so strong it perfumed the whole air. We embarked at sunset in Courschid Bey's cangia, and rowed down to Ibrahim Capitaun's establishment for boat-building, an hour lower down the river. He received us with much kindness and hospitality, and in the morning showed us his works. He has four Arabs, a Copt, and a Turkish soldier with him, and about forty slaves, which, considering the near approaches of the Shelooks, and the uncertain fidelity of so many blacks, whose interest it would be to join the attackers, makes his situation by no means agreeable during the summer season. In the Khareef, also, all share alike in the danger of the climate—yet Ibrahim Capitaun, with abilities to build solid boats, has remained in this sickly country seven years. He came with Ismael Pacha, for a pay of three hundred piastres a month—twenty dollars—and this is not regularly paid. He wishes to return, and has asked me to forward his request to the consul. The boats are built of acacia, a wood extremely durable, but so hard that when seasoned a nail will scarcely penetrate it. The iron comes from Odessa, by way of Cairo. In Kordofan iron is found on the surface, but has never been examined by scientific persons. Every year ten large boats are built, with the timbers and frames of ten more stowed within them. Ibrahim says that he saves the Pacha three hundred purses a year by these boats—an incredible sum.

*April 1.*—We bade our host adieu, and have had an agreeable day's row down the Bahr-el-Abiad. The banks are like the most beautiful wood and lawn views of the Thames, but without houses. Towards evening the shores were more bare. Saw several hippopotami.

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